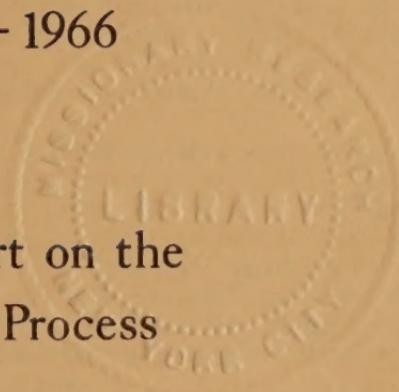


Pam
Missions
Study(4)

An Advisory Study

1961 - 1966

A Report on the
Study Process



A REPORT ON THE STUDY PROCESS

This paper is about moving on from the Report of the Advisory Study Committee. The Committee in 1961 presented its report as an instrument for studying issues in mission with the Churches, and the Commission received the document for study. The consultations which have taken place over the past five years have developed certain streams of action which provide direction for the Commission as it moves ahead with other Churches in mission and relations. The process has raised new questions and presented the Commission with further challenges.

We have had more than the Advisory Study Report to inform our study. The reports from ecumenical regional consultations (which we saw as the first step in follow-up), studies such as the Missionary Structure of the Congregation, the Tübingen Conference on the Healing Ministry of the Church, "Christianity in World History," and "The Missionary Nature of the Church" have all broadened our considerations.

While the Advisory Study was coming into existence, the mission of the Church was thrown into a new context. The revolution on the international scene was forcing the Church to rethink its concepts of independence, to participate in nation-building, to witness in the midst of rapid social change. The changed relations between nations could not help but affect the relations between Churches. The changing world presented a confusion of obstruction and opportunity for the Churches and their mission programs.

The United Presbyterian Church was turning a corner in its activities for both mission and relations. The Mohonk Consultation in 1956 had brought into sharp focus the need to integrate field mission organizations into the indigenous Churches. This process had moved with considerable speed until about 1962, and the framework for using United Presbyterian resources had changed. The emphasis had shifted from considering the United Presbyterian Church's mission within another nation to the participation in mission through the Church within such a nation. The Advisory Study commented on the "unfinished task of integration" and asked "how ecumenical mission could now proceed through ecumenical relations."

The ecumenical context had also changed. Churches which

a generation ago were considered ecclesiastical extensions of western mission agencies began to assume their independent place in world confessional and ecumenical organizations. There they were accepted in their own right. Efforts were made to give organizational expression to the worldwide nature of the Church. Regional councils came into existence in Asia and Africa. The International Missionary Council merged into the World Council of Churches, and as the Division of World Mission and Evangelism proposed Joint Action for Mission as a step beyond the usual cooperative efforts.

The first year of consultation concerning *An Advisory Study* was given to discussion within the ecumenical groups the three "Situation Conferences" called by the East Asia Christian Conference, the consultation at Aleih, Lebanon, called by the Near East Council of Churches, the West Africa Study Conference at Ibadan, Nigeria, called by the World Presbyterian Alliance, and the Study Conference at La Granja, Chile, called by the Commission on Presbyterian Cooperation in Latin America (CCPAL). During this time the document was being translated into several languages.

The next series of consultations were those with the Churches with which the United Presbyterian Church has been associated in mission. It will be noticed that consultations were not held in those areas where our approach is involved with other American Churches, i.e., Iraq, Ecuador, Nepal, Indonesia, Philippines, Hong Kong, and Japan. Some of the issues were raised in other discussions held in several of these countries, but a Commission's group has lacked both the opportunity for such discussion and the insight which such encounter would bring to the developing thought of the United Presbyterian Church in the U.S.A. A summary of factual data concerning the consultations and translations is appended to this paper.

The follow-up of the Advisory Study Report was almost a reversal of the past approach to such matters. We studied the document carefully to hear what it was saying, but we determined to approach each related Church with a mind open to what was needed in that particular situation. Commission policy, therefore, would be developed as we defined our position in each situation. Perhaps certain streams would begin to appear through the various consultations, and these would emerge as "policy," but always open to careful discussion in application.

Originally it was hoped that such consultations would be approached as decisive in planning overall program -- or at least in agreeing on principles which would enable us to build a program in the future. We might on occasion have to state a

position leading to basic change, and the Commission has sent at least one Commission member to participate in such decisions. But several things militated against this approach: (1) The Churches did not send a group which felt free to make any agreements that would upset the status quo. (2) There had been little study of either the written documents (Advisory Study Report, etc.) or the local situation which would make decisions possible. (3) The stage of Church development, integration, etc., created a new situation in each consultation.

Since each situation has been different, there have been different results. The consultation in Syria-Lebanon provided a basis for working out new relationships, and the Commission has adopted a paper outlining it. But this is the result of two years' careful work after the consultation. In India and Pakistan, we gained the information needed for the Commission to take arbitrary action; and the decisions made opened a new range of negotiation with those Churches. In some cases we set in motion processes which would lead to later decisions: In Colombia we awaited the results of an All-Colombia consultation; in Thailand a committee has been appointed to make a comprehensive study. In Mexico the discussion was to reach no decisions, was planned to affect only those who attended; in Brazil little specific was accomplished; in Korea the attention was on structural change, not issues in mission; in Chile basic program approach has been changed; in Guatemala and Venezuela a new program has been developed.

But throughout all the discussions we have had one clear purpose in mind: to make sure, insofar as relations with the United Presbyterian Church in the U.S.A. are concerned, that the Church within any nation is free to be a missionary community to that nation and to the ends of the earth, free to establish its own relations with other Churches, free to be a full participant in the confessional and ecumenical movements as it sees fit.

Several issues have emerged. Some have been opened only and will be calling for continued attention; others have been before the Church and missionary movement for half a century. The question is whether the Advisory Study Report and other studies give us a new perspective toward any solutions.

I. PARTNERSHIP IN MISSION

This concept began to emerge in the Situation Conferences under the East Asia Christian Conference, its idea influenced the first discussions with the Arab Evangelical Synod of Syria-Lebanon, and it emerged in clearest form in the discussions with the United Church of Northern India. The paper was

adopted by the Commission in 1964 and has been an important part of all discussions since. It needs constant study, for it represents a step beyond "integration" and calls for very careful application to any situation. A few comments should be added.

- A. This concept will be misunderstood if it is not set in the context of our total relationship to the Churches as we try to express the unity of the Body of Christ. Partnership in Mission is *an attempt to clarify only one type of relationship* -- the bilateral relations growing out of the history of missionary work. And this bilateral relationship cannot express all the Churches have to say about unity and mission, but we must be clear about what we are saying in establishing such relationships and act responsibly in them.
- B. Partnership in Mission is an attempt to "dis-entangle" ourselves from the central life of another Church, in order that such a Church can really be free to determine its own life. In many cases we were not very much entangled, but in others we have been dominating the situation. For the sake of another Church and our own we must avoid a relationship which gives us any control in another Church's central life.
- C. It is also an attempt to make clear that we have both responsibilities and prerogatives as a partner in mission with another Church. Where we put resources of personnel and funds we assume responsibilities. We do not insist on administering these resources, but we do ask for an understanding about the things for which they will be used.
- D. The challenge inherent in the concept of "partnership in mission" is to create a genuine community in mission. To develop this feeling of community will require emphasis on the non-organizational factors. However, the partners involved will need to agree upon a mutually acceptable definition of mission and within such an understanding establish a working relationship that will forward the common purpose.

II. INSTITUTIONALISM AND INSTITUTIONS

The Advisory Study Report was regarded as anti-institutional both toward the Church, the missionary enterprise (which in itself is quite an institution) and the many hospitals, schools, and social service projects now related to the Churches.

- A. Regarding hospitals, a new dimension has been added by the Tübingen Report on "The Healing Ministry of the Church." The further study of this report and its application to the whole program of medical mission may give us a new perspective for decision on both current programs and new requests.
- B. We have before the Ad Hoc Committee on Education the possibility of looking at the schools with which we are presently involved and selecting those where we feel it is important to continue our involvement, making clear the commitments we will assume for the next few years.

These two statements indicate two facets of the problem. First, the Church must be selective if it is to meet the changing world of today. If we are to touch any particular facet of the Advisory Study Report with which we have been unable to grapple seriously it is this problem of determining the basis of our participation in institutional programs. The budgets and personnel lists of our Commission still reflect continuing obligation with no clear-cut strategy.

Second, in talking about the Commission's participating in such a selective process we are breaking the "package deal" approach to another Church. Our budget processes, personnel requests, etc., have asked the Church to develop one program which calls for so much money and so much personnel which the Church can then deploy according to its judgment. Some shifts in program are allowed from education to medicine to church work as the Church wills. This we refer to as the "package deal."

The process, adopted from mission administration, is one which has led to a false view of the Church. When it meets in its top judiciary, it is not always an ecclesiastical body with deep concerns for the spiritual life of a people; it tends to become a large corporation with all the problems of running institutions, keeping them staffed, financed, etc.

It should be added that often this is evident at the

Synod or General Assembly level where programs with another Church are considered. Many times the congregations and Presbyteries carry on their work with a deep sense of evangelistic responsibility and spiritual concern, but where the responsibilities for budget and institutions are lodged, there institutionalism develops quickly.

Now, we cannot close our eyes to history, to the valuable contributions made by institutions and organized Churches through the years. We are not asking to do this. But we are asking that where history has confined the Churches to an institutional Church program approach to mission, there together we learn how to break out of this confinement into new patterns of mission. This means an examination of budget: Are we just dribbling a bit to everyone to see that no one is more unhappy than anyone else? It means an examination of personnel requests: Are we just filling jobs? And it calls for renegotiating existing programs and planning together new ventures in mission.

III. THE MISSIONARY / FRATERNAL WORKER

Since one of the resources we have to share is that of our Church's life as represented in the missionary and fraternal worker, this process of study has opened new possibilities. But, we must hasten to say — only opened.

- A. *First*, it indicates that the term missionary can well be applied to those who have that "missionary intention" to see the Gospel carried across cultural, language, national barriers. It is not to be applied to every dedicated Christian, and yet the distinction is not to imply any judgment about spiritual depth or commitment. The term is to be used to identify a group who do have this deep concern.

Fraternal worker defines a relationship which the missionary establishes within a Church, as he tries to fulfill his missionary intention in the framework of an organized Church; and the term — with all its difficulties in understanding and translation — still symbolizes a fine concept as we implement partnership in mission.

Second, this "missionary intention" cannot be fully expressed in such terms as "specialists" or "training Church leaders." Perhaps it is because we are dealing with

life that we have difficulty in expressing the contribution made by one who is a "visible challenge to each Church to recognize the radical nature of its missionary calling." * But we are *not* just sending temporary workers to do a job the Church cannot yet do for itself.

Third, there will arise in every Church committed to mission the people with gifts and training to work in new areas of society beyond those which are now in the purview of either the Commission or the related Churches. This is a problem the entire Church faces as it considers the new technological society of our age.

The Commission's papers on "A Changing Emphasis in Missionary Personnel" (CA # 65-193) and on "Toward a Commission Policy on International, Interracial and Interdenominational Personnel" (CA #64-899) provide some steps toward new directions. Continued effort, however, in clarifying our concepts and in finding ways to let people use their abilities is necessary to strengthen the morale of present personnel and make effective use of those God is even now preparing.

IV. THE PLACE OF THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A. AND THE COMMISSION

This entire process has led us to see again the role of the United Presbyterian Church in the U.S.A. as a Church committed to mission and unity. It has been hard to show this as we have appeared to cut down on personnel and withdraw funds. But the major assignment of new funds in recent years has been to supporting personnel.

But having made that statement (as a tip of the hat to some recent critics), let us make it clear that we are committed to mission and unity — and the two as inseparable. We are still in the process of discovering the full meaning of being a Commission on Ecumenical Mission and Relations for the United Presbyterian Church in the U.S.A.

* Advisory Study Report

A. Let us list some positive approaches to this question:

1. We know there are some decisions we cannot avoid — (Such decisions must be taken carefully, but at no time should we act in our continuing bilateral relations as though we have abdicated the power of decision.)

a. with which Churches we wish to establish a new relationship, considering the many new possibilities. This may be effected in any number of ways, but there is still a decision in each case which we have to make.

b. what new opportunities in mission will occupy our attention and eventually our resources. How we meet these in a particular spot takes much study in full respect to related Churches, but we are not bound by the vision of another Church — nor must we try to bind them to our vision.

c. what personnel we will send and where it will be sent. We may consult with another Church, but we finally must say "yes" or "no".

d. where our funds will be used — in India, Indonesia, Kenya, or South Africa. Again, adjustments in commitments should be made in full consultation, but the decision is ours.

e. in what activities we transfer our power or decision to others — the Theological Education Fund and the Christian Literature Fund are examples of organizations to which we commit funds to be used in fulfilling a mandate, and then let that group make decisions within that mandate. Favorable experience with these may open the way to consider similar action in still other endeavors.

2. We know we are a Church committed to certain ecumenical organizations and we must be responsible in participation. The tendency to talk about the National Council of Churches or the World Council of Churches as "they" and the Commission on Ecumenical Mission and Relations as "we" must be avoided. And we must search for better multilateral channels for mission and relations than the existing organizations present. The next step beyond "Partnership in Mission" as applied to bilateral relations is the development of multilateral channels through which some of the resources now sent directly can be channeled.
3. We are also a Church with many resources beyond those represented by the Commission and its Staff. Those to be found in individuals, congregations, and Presbyteries are being developed in the involvement program of ecumenical action. But we also have the agencies such as the Board of National Missions and the Board of Christian Education. It is not enough to say to the Board of Christian Education that they are involved on a world scale through the World Council of Christian Education. But how to get them properly related is a matter for continuing study. The first steps of Cooperative Program Administration with the Board of National Missions in Urban Industrial Ministries and in Leadership Development may be helpful here, and recent assistance from the Board of Christian Education on a Christian Education survey in Ethiopia represent progress.
4. We know that some of the decisions which formerly belonged to a mission organization in a field were transferred back to the Commission on Ecumenical Mission and Relations rather than integrated. The discussion of breaking the "package deal" is an illustration where the Commission must exercise responsible direction of its resources. This leads us to examine again the responsibility of the Commission Representative. It has been challenged in some cases because it seemed

that all the authority of the old mission was placed in this one man. In the cases where we have raised this question in the consultations, there has been discussion which confirms his place but changes his stance and responsibility. It appears that it will no longer be possible to provide a single definition of his role that will apply to all areas of the world. Varying Church situations will determine how this role should be defined. However, he should be enabled to carry on his work with the confidence that issues from a clear understanding of the Commission's position with reference to the situation in which he works. Further studies are under way in this matter.

B. Part of the role of the United Presbyterian Church in the U.S.A. can be clarified by listing some negatives. These are the things which we are not:

1. We are not a religious technical aid society just developing Churches, filling the gaps in program, staffing institutions, etc. We are a Church committed to mission and unity.
2. We are not a religious foundation making limited grants for special purposes to institutions, etc. We are a Church willing to be a partner in mission, the terms and responsibilities of partnership to be reviewed on regular occasions; we are a Church willing to enter into special relations activities in order to develop our common faith in Christ and our understanding of His Church.
3. We are not a worldwide corporation with headquarters in "475," 25 branches abroad, 1200 workers responsible to us, etc.

But we have the appearance of each of these "negatives" in various places. What we say and do is seen in the framework of that picture, so we must continually work at correcting images and clarifying our place as a Church committed to mission and unity.

C. A word should be mentioned about the impact of the Advisory Study in the life of the United Presbyterian Church within the United States. Shortly after the Report was received, discussions were conducted with the General Council and the Long Range Planning Committee on the document and it was felt that its place within the life of the United Presbyterian Church could best be accomplished by considering some of its issues through other study processes. During the past five years there have developed studies on A Theological Basis for the Church's Mission in the World, the Missionary Structure of the Congregation, and the program for the Renewal and Extension of the Church's Ministry in the World. Though none of these is directly related to *An Advisory Study* or a formal follow-up process, all of them bring to bear the perspective that the Church is God's missionary community where it is placed and that it must find a way to release the gifts that God has given to it in a ministry to the world.

CONCLUSION

Where do we go from here?

A. As we finish our series of consultations we must find new ways to communicate with the Churches.

We should examine again the United Missions and the Interboard situations, where we are related to other U.S.A. boards. Other mission agencies do not always share our concepts, nor do we share theirs. For example, we are one of eight Churches working with the United Church of Christ in Japan through an Interboard Committee. Should we discuss any issue in Japan before convincing the other seven mission agencies that the questions we wish to ask are important? This is not to be critical of others, for we in the Commission are not easy to convince that an idea conceived by someone in a different agency is important — especially if it counters some of our best loved policies. We have to find ways of both listening and being heard.

In all consultations we must remember to have careful preparation and careful follow-through. Without either, nothing happens.

- B. We must in addition press for the development of more effective multilateral channels for the resources the Churches share in mission and relations. Present channels can have little effect on existing programs. We should also initiate studies to see if we are effectively participating in those which exist.
- C. We must continue to clarify our involvement in institutions. It becomes increasingly clear that without a strategy of participation we will be scattering our resources and letting circumstances dominate decisions.
- D. We should examine all of our administrative procedures carefully — for while we try to do things decently and in order, some of our patterns create the images we spoke of earlier.

In such examination, the convenience of "475" must not be the final controlling judgment. We may have to form a number of different procedures — but so long as they are clear we can work through them.

- E. We continue to explore the implications of what it means to be a part of the whole Church which has a mission to six continents. The past five years have led the Church further in its realization that oceans are neither valid boundaries of mission nor dividing lines in the Body of Christ.

With this Report and the completion of the consultations now scheduled, we are concluding our formal follow-up of *An Advisory Study*. However, the Report and its impact will be with us for several years. We have indicated above the discussions which will occupy us for many months ahead. Once one has faced the Church's task from the perspective set forth in *An Advisory Study*, he will be led to a greater understanding of the inseparable movements of mission and unity. As we have renewed our commitment to mission and unity, we should work steadily to identify the frontiers where the Church should be engaged in mission. We will develop new programs not just to be new, but to meet a new world.

FACTUAL INFORMATION

RE-FOLLOW-UP OF THE AN ADVISORY STUDY

1. DISTRIBUTION OF ENGLISH COPIES

As of April 16, 1966, approximately 15,600 English copies of *An Advisory Study* have been distributed in the U.S.A. and overseas. Requests for the document continue to be received.

Upon its receipt in 1961, distribution of the report included:

Commission Members and Staff
Missionaries and Fraternal Workers
Members and Staffs of other United Presbyterian
Boards and Agencies, including Synod and
selected Presbytery Executives
Executives of denominational Mission Boards
and Agencies
Executives of ecumenical organizations
Officials of related Churches overseas (through
Commission Representatives, where possible)
Selected Presidents and Faculty of Presbyterian
Seminaries and Colleges
College and University Chaplains and Pastors

Many denominations and organizations, both in the U.S.A. and overseas, have purchased quantities for study by their staffs and use in conferences called by them. These include:

World Council of Churches
National Council of Churches
American Bible Society
East Asia Christian Conference (for their
Situation Conferences)
All Africa Conference of Churches
Near East Christian Council (now Near East
Council of Churches)
Lutheran World Federation - for directors for
all Mission Societies
The Methodist Board of Missions (including
use at conference in Malaya)
The Evangelical United Brethren Church -
including each missionary

(continued)

The Presbyterian Church in the U.S. -
including each missionary
The United Christian Missionary Society
(Disciples) - including each missionary
National Councils of Churches in many countries

Copies were sent to the Commissioners of the 174th (1962) General Assembly and to participants in the Moderator's Conferences in 1963. The report was the basis of the July-September, 1964 Adult Church School Curriculum. Requests from agencies, congregations, and individuals are too numerous to list completely.

2. TRANSLATIONS

The report has been translated in the following languages:

Amharic	Indonesian	Portuguese
Arabic	Japanese	Spanish
Chinese	Korean	Thai
French	Persian	Urdu

Many papers prepared in connection with the study of *An Advisory Study* have been translated, as have the reports of the regional and local consultations.

3. FACTUAL STUDIES

The following studies were developed by the Office of Research as an aid in the study of *An Advisory Study*:

- A Factual Study of Sub-Saharan Africa
- A Factual Study of Asia
- A Factual Study of Latin America
- A Factual Study of the Middle East

4. SUPPLEMENTARY STUDY PAPERS

The following Working Papers have been prepared to aid in studying the issues raised in the Advisory Study Report:

- No. 1 The Church as a Charismatic Community
- No. 2 The Place of Christian Institutions
- No. 3 The Role of the Commission in its Overseas Responsibilities

(continued next page)

No. 4	The "Missionary" in the Contemporary Church
No. 5	The Ecumenical Movement as a Factor Conditioning the United Presbyterian Church's Fulfillment Overseas
No. 6	The Responsible Appropriation of Funds in Ecumenical Mission and Relations
No. 7	Factors to be Considered in the Evaluation of Christian Medical Work

5. REGIONAL CONSULTATIONS

In some instances the consultations were not called to consider the Advisory Study Report *per se*, but the report was a basic study document; therefore, the consultation has been considered to be the "regional" consultation for study of the report.

Africa	Study Conference called by the World Presbyterian Alliance, in connection with meeting of its Executive Committee
	Ibadan, Nigeria August 18-26, 1962
Asia	East Asia Situation Conferences called by the East Asia Christian Conference
	Madras, India February 26 - March 4, 1963
	Amagisanso (Tokyo), Japan March 8-14, 1963
	Singapore, Malaya March 19-26, 1963
Latin America	Study Conference held by the Commission on Presbyterian Co-operation in Latin America (CCPAL)
	La Granja, Chile January, 1962 (cont'd)

Latin America (*cont'd*)

Study Conference on "The Nature
and Mission of the Church"
called by CCPAL

Bogota, Colombia
December 1-8, 1963

Middle East

Consultation on the Unity and
Mission of the Church called by
the Near East Christian Council

Aleih, Lebanon
November 8-15, 1962

The Montreat Consultation, called by the Board of World
Missions of the Presbyterian Church in the U.S., October
13-19, 1962, had relationship to the follow-up of the
Advisory Study Report in Brazil, Mexico, Korea, and Iraq.

6. *LOCAL CONSULTATIONS*

Africa and Europe

Portugal

With the Evangelical Presbyterian
Church in Portugal

Lisbon, Portugal
June 2-4, 1964

Ethiopia

With the Bethel Evangelical Church

Addis Ababa, Ethiopia
April 2; 4-5, 1966

With the American Mission

Addis Ababa, Ethiopia
April 6-13, 1966

Asia

India

With the United Church of
Northern India

Synod of Maharashtra

Nasik, India
November 5-8, 1963 (*cont'd*)

India (*continued*)

With United Church of Northern India

North India Synod and Punjab Synod

Rajpur, India
November 11-14, 1963

Consultation with representatives of General Assembly of UCNI

Rajpur, India
November 18-21, 1963

Pakistan With the Lahore Church Council of the United Church of Northern India

Lahore, West Pakistan
December 3-6, 1963

With the United Presbyterian Church of Pakistan

Gujranwala, West Pakistan
December 9-13, 1963

Korea With the Presbyterian Church in cooperation with the Presbyterian Church in the U.S. and the Presbyterian Church of Australia (Partial consideration of the issues)

Onyang, Korea
May 20-25, 1964

With the Department of Cooperative Work of the Presbyterian Church in Korea

Partnership and Integration Consultation

Seoul, Korea
November 9, 1965

(*continued next page*)

Local Consultations (*continued*)

Asia (continued)

Bangkok, Thailand
April 5-9, 1965

Latin America

Brazil With the Presbyterian Church of Brazil and the Presbyterian Church in the U.S.

Consultation on Missionary Work

Campinas, Brazil
February 3-6, 1964

Chile With the Presbyterian Church of Chile

La Granja (near Santiago), Chile
January 29 - February 4, 1965

Colombia With the Presbyterian Church of Colombia

Sasaima, Colombia
June 22-25, 1964

Bogota, Colombia
December 9-11, 1965

Guatemala With the Evangelical Presbyterian Church of Guatemala

Guatemala City and Quezaltenango,
Guatemala
May 12-16, 1964

Quezaltenango, Guatemala
December 2-4, 1965

(continued next page)

Local Consultations (*continued*)

Latin America (*continued*)

Mexico With the National Presbyterian Church of Mexico, the Reformed Church of America, and the Presbyterian Church in the U.S.

 Mexico City, Mexico
 May 14-16, 1965

Venezuela With the Evangelical Presbyterian Church of Venezuela

 Caracas, Venezuela
 June 27-30, 1964

Middle East

Egypt (U.A.R.) With the Synod of the Nile of the Coptic Evangelical Church

 Cairo, Egypt
 March 18-20, 1965

Iran With the Evangelical Presbyterian Church of Iran

 Teheran, Iran
 March 27-31, 1965

Syria and Lebanon With the National Evangelical Synod of Syria and Lebanon

 Souk-el-Gharb, Lebanon
 May 27-31, 1963

POLICY, POSITION, and ADMINISTRATIVE PAPERS

Partnership in Mission March 17, 1964 C.A. #64-148

The United Presbyterian Church in the United States of America as a Partner in Mission with the United Church of Northern India/Pakistan

 March 17, 1964 C.A. #64-149
(continued next page)

Policy, Position, and Administrative Papers (*continued*)

The United Presbyterian Church in the United States of America as a Partner in Mission with the United Presbyterian Church of Pakistan	March 17, 1964	C.A. #64-150
The United Presbyterian Church in the United States of America as a Partner in Mission with the National Evangelical Synod of Syria and Lebanon	June 16, 1964	C.A. #64-525
Mutual Agreement between the Presbyterian Church in Korea, The United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. and the Presbyterian Church of Australia	June 16, 1964	C.A. #64-533
The Three-Year Budget Program -- Possible Implications for Syria-Lebanon	June 15-16, 1964	C.A. #64-513
New Plan of operation with the Evangelical Presbyterian Church of Portugal	September 28, 1964	C.A. #64-739
The United Presbyterian Church in the United States of America as a Partner in Mission with the Evangelical Presbyterian Church in Venezuela	November 16-18, 1964	C.A. #64-873
Agreement of Cooperation in Iran	November 16-18, 1964	C.A. #64-861
Toward a Commission Policy on International, Interracial and Inter-denominational Personnel	November 16-18, 1964	C.A. #64-899

(continued next page)

Policy, Position, and Administrative Papers (*continued*)

Declaration of Partnership in Mission between the Presbyterian Church in Chile and the United Presbyterian Church in the United States of America

March 15-16,
1965 C.A. #65-193

November 15-17,
1965 C.A. #65-793

Plan of Cooperation in
Mission between the
Presbyterian Church of
Colombia and the United
Presbyterian Church in
the U.S.A.

March 22, 1966 C.A. #66-209

Plan of Cooperation in
Mission between the
National Evangelical
Presbyterian Church of
Guatemala and the United
Presbyterian Church in
the U.S.A.

March 22, 1966 C.A. #66-210

Commission on Ecumenical Mission and Relations of
The United Presbyterian Church in the United States of America
475 Riverside Drive
New York, New York 10027